The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIV. New Series.—No. 10. SATURDAY, MARCH 10, 1888.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—Numerous requests for copies of the *Guardian* of February 11th, containing a brief sketch of Mr. Bowen's life, continue to come in. This opportunity is taken to say that the edition of February 11th is exhausted. A sketch of Mr. Bowen's life, in pamphlet form, is in course of preparation by Mr. Sumant Vishnu, Two Tanks. When ready for sale, it will be noticed in these columns.

—Rev. J. E. Robinson, Presiding Elder of the Bombay District of the M. E. Church, left for America per s. s. *Coromandel* of the P. and O. line on Friday, 2nd inst. He goes as the Delegate to the General Conference which meets in New York city the first Monday in May, and expects to return before the close of this year. Owing to the breaking out of chicken-pox in his family, he was obliged to go on alone. His family will follow in about a month. (D.V.) The prayers of his many friends and co-labourers go with him, that he may be prospered in his work in the home-land, and be returned in renewed health in the near future.

—Statistics are good in their place. Is it not possible, however, that their importance in church work may be overestimated? There is great anxiety on the part of many church organizations to get all their work into convenient statistical tables. How far this is of the Lord, is uncertain. It is past contradiction that mere numbers count as nothing in church-membership. Often the power of a church is in inverse ratio to the number of her members. The minister or layman who could be quickened to new zeal in the cause of the Lord by studying a table of statistics, shewing decrease or slow growth in the membership or benevolence of his particular church, is to be pitied. "A decrease in statistics constraineth us," is the statement of a pitably low motive for Christian activity." Shall we be incited to activity by statistics when the love of Christ fails to fan our zeal?

—Emperor Alexander of Russia has been sending a message to the Pope, congratulating him upon the fiftieth anniversary of his ordination as a priest, which our contemporary, *The Bombay Catholic Examiner*, professes to find "obscure." The obscurity is found in the following sentence of the message:—

"Desirous to assure the interests of my Catholic subjects, I do not doubt that the lofty wisdom of which you have given so many proofs will enable me to reconcile the needs of the Roman Catholic Church in Russia with the fundamental principles of my Empire."

It is somewhat to be wondered at, that one so learned as the Editor of *The Examiner* should find any difficulty in understanding this language. Russia is an absolute monarchy. The Czar has the power to command obedience to any law he may choose to enact. At the same time he is the head of the Greek Church which is the recognized State religion. Absolute in both capacities, he expects absolute obedience. The difficulty arises in the fact that the Pope claims absolute control of all his Catholic subjects, wherever they may reside; and this not only in things spiritual, but political as well. However boldly her partisans may deny it, the Church of Rome never ceases her efforts to obtain political power. The Pope says, "All government must rest upon the foundation of the Catholic faith; with the Pope alone as the legitimate and infallible source and interpreter of the law." The Czar sees, if the Editor of *The Examiner* does not, that two persons claiming absolute obedience from the same people, may cross each other, and get into serious difficulty.

—Great difference of opinion exists in India, as to the beneficial results of the retiring Viceroy's administration. One or two things are apparent: his severest critics are usually not those who know the most about the difficulties with which he has had to contend; neither are they men of wide administrative experience. Moreover, rulers are seldom appreciated in their lifetime. Contemporaries are likely to be blinded by party prejudice, or disappointed ambitions. He has done for the present and future welfare of India what perhaps few could have accomplished. But it will be after he is dead that his many virtues will be remembered. And, viewed in the perspective of history, future generations will pronounce him a truly great man.

—An extensive mission is being conducted by the Wesleyan churches of Bangalore, under the leadership of Rev. Henry Haigh. It is hoped that the influence of the services may extend to the native population, and that many may be led to openly profess what so many secretly believe. Prayer is desired for the Divine blessing.

—Mr. A. S Dyer has been writing a letter to England describing the workings of the C. D. Acts in the camp of the East Kent regiment now at Bareilly. The letter, with diagram of the camp, shewing location of the tents set apart for the practice of regulated vice, is published in full in *The Rock* of Feb. 17. The scathing indictments of this communication are sure to awaken public sentiment in England. Of the formidable obstacle to mission work which this iniquitous legislation constitutes, Mr. Dyer forcefully says:—

"I am confident that the churches of Great Britain only need to know the facts concerning this abuse of British rule in India to demand the immediate stoppage of its calamitous course. The number of Christian missionaries that are sent to India by the churches of the world (Great Britain and Ireland, the United States, Canada, Australasia, Germany, Switzerland, Sweden, Denmark, &c.) is exceeded threefold by the emissaries of hell who are licensed by the British Government. Add to this the disastrous moral influence of the majority of the fifty thousand European troops whom the Government has debauched, and the blight, antagonistic to the reception of Christian teaching, which a knowledge that the Government licenses sin produces among the natives, and some idea—still inadequate—will be formed of the gigantic barrier that confronts missionary progess among vast masses of population through the action of a Government for which the people of Great Britain are practically responsible. This matter of the legalisation of sin must become a burning question with everyone who desires the salvation of the millions of India. The missionaries sow their grain; the Government sows broadcast the tares which choke it.

—It turns out that all those who have been deluded into rising at 3-30 a. m. to gaze at the "Star of Bethlehem, which only appears once in about 300 years," have been victimized, if we may credit the *dictum* of so learned a gentleman as Mr. R. N. Pogson, the Government Astronomer. He informs us that it was Venus which led us such a chase, and in a recent article in *The Times*, gives the reasons for his statement at some length.

—Germany remains in a state of almost breathless suspense, while the life of the Crown-Prince trembles in the balance. It is little wonder that anxiety should prevail. Bismarck, though seemingly made of iron, is old. The times are big with ominous possibilities. It is hardly possible that the strained relations existing between nearly all European powers can endure indefinitely. Each nation assures its subjects that the prospect is that of continued peace, while at the same time war-ships are being constructed, and armies receiving recruits by hundreds of thousands.

—Amid all the din of preparation for war, it is gratifying to note the successful termination of the mission of Mr. Chamberlain to the United States. He went to assist in bringing the vexed Fisheries question to settlement by peaceful means. One hundred years ago the conflicting claims of Canada and the United States in this matter of the Fisheries would have doubtless been settled by an appeal to arms. We read in this case, "Both sides made concessions, and the matter was settled." After all the carnage and heart-break, and ruinous expense attendant upon modern warfare, the parties can never conclude a treaty without mutual concessions. Why not save the blood and treasure by making them at first?

—An anonymous writer in this month's *contemporary*, discusses Islam in India with much candour, and evidently after no little thought. Probably no missionary will agree with all the statements made in the article. The writer states, that one reason why

Christianity does not make more rapid progress in India, is because the sublime character of Jesus Christ for meekness, patience, and endurance utterly fails to awaken an interest in the minds of natives.

"He seeks, like every other man, the *complement* of himself, and not himself again, and stands before Christ at first comparatively unattracted. The ideal in his mind is as separate as was the ideal in the Jews' mind of their expected Messiah, and though the ideals of Jew and Hindoo are different, the effect is in both cases the same—a passive dull repulsion, scarcely to be overcome save by the special grace of God. I never talked frankly with a Hindoo in whom I did not detect this feeling to be one inner cause of his rejection of Christianity. He did not want that particular sublimity of character, but another, something more of the sovereign and legislator.

The inference from this would be that men are to be saved by being attracted to Christ on account of His humility, patience, and endurance. But we are nowhere instructed to preach Christ's humility, patience and endurance as the ground of salvation. We are exhorted, however, to preach "Christ *crucified*," *i. e.* Christ as a Saviour. The heathen will never be saved by being attracted to a character, be it ever so lofty. They must be brought to realize their sin, and seek its remission through the presentation of Christ crucified. Jesus, speaking of His crucifixion, said, "And I, if I be lifted up . . . will draw all men unto me." He was the Truth. His words cannot fail. Preaching Christ as a perfect human character only, is another way of betraying Him. Preaching Christ as the only Saviour of all sinners will be attended by the energies of the Holy Ghost, and all men will be drawn and attracted to Him.

—In another column will be found a review of the Annual Report of the Seaman's Rest, Prince's Dock, Bombay. It is doing a noble work Reformation and character building are carried on there on the lines of the Gospel. Sea-faring men are daily pointed to Jesus Christ as the only Saviour from sin: and God's Spirit so mightily attends the faithful preaching and personal labours of Mr. Mitchell, the Superintendent, and those who labour with him in the Lord, that souls are being born again every week, often every night. Besides being a mission to men's souls, The Rest looks after their physical and mental needs. Having often been noticed in the columns of the *Guardian*, it is only needful to again remind all readers that the funds come from donations and subscriptions, and to urge a liberal support of the work. Give your presence, your prayers, and your money, in aid of the good work.

—The *Witness* confidently announces the sale of the Y. M. C. A. property in Bombay, quite to the amazement of all concerned. True, a small unused property, situated in a district unfavorable for Gospel work has been disposed of. But the Association Rooms at Apollo Bunder, are still in possession, and no thought of sale is entertained, Perhaps the young men of the city have never been so enthusiastic in support of the work being carried on by the Association as at present. The meetings led by Rev. Mr. Grubb, and Col. Oldham, as noticed in this issue, gave the work of the Association a great uplift. So the remarks made about the "sacredness" of Trust property, the "failure" of the work here, and the impossibility of a Y. M. C. A. *club* keeping alive, while true in general, do not fit Bombay. We are sure our neighbour will be glad to be thus set right.

—The *Theosophical Publication Society* is publishing a monthly, bearing the very suggestive title of *Lucifer*. In a Prospectus of this publication, and of a book about to be published by Madame Blavatsky sent to the Editor of this paper, a great effort is made to clear the character of that notable Russian lady of the damaging charges proven against her while in India. Perhaps those undertaking this task have forgotten the exhaustive examination of the pretensions of Theosophy made by Mr. Richard Hodgson, B. A., under the direction of the "Society for Psychical Research." Mr. Hodgson was an expert, he spared neither money nor labour to ascertain the exact truth in regard to the extravagant claims of Col. Olcott, and the alleged miraculous power of Madame Blavatsky. His report to the Society would be good reading for this new Publication Society. For in it, the "deliberate deceptions carried out by or at the instigation of Madame Blavatsky" are fully exposed. The cup-and-saucer fraud at Simla are not yet forgotten. The "Shrine of Adyar" with its sliding panels, through which letters purporting to come from the Mahatmas were received, has been unveiled. It is too late for any attempt to clear the character of Madame Blavatsky while in India to succeed. The Report alluded to above closes with these strong words:—

"For our own part we regard her neither as a mouthpiece of hidden seers, nor as a mere vulgar adventures. We think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history."

—Theosophy came to India with a falsehood on its lips. Its leaders claimed to be the representatives of a "Religio Philosophical" society in New York city. No such society existed. They came to introduce a subtle form of what is known in America as *Spiritualism*. They came without having been recognized by any society in America. Col. Olcott got to himself a reputation in New York more widespread than desirable, which the learned lecturer, Joseph Cook, did not hesitate to lay before the Bombay public, to the effectual undoing of the doughty Colonel's influence in this city. With this history, it is no wonder that Theosophy has so signally failed. But it is surprising that any society should have the hardihood to attempt to put Madame Blavatsky and Col. Olcott, whom she characterizes as one of her "domestic imbeciles"—a mere "psychologized baby,"—right before the Indian public.

—The new reredos in St. Paul's Cathedral is causing a great stir among the non-ritualistic membership of the Established Church. No doubt of its artistic excellence can be entertained. It is a magnificent alter-screen viewed from the standpoint of architectural effect. But the trouble is with the second Commandment. The large figure of the Madonna, just above the table where communicants kneel is there in contradiction to that stone-written word of God, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down to them." There can be but little doubt that the ritualistic party are having things pretty much their own way. Neither can we doubt that, should the introduction of popish teaching and forms of worship go much further, there will be a dividing of the ways. Whether by the Disestablishment of the National Church and the formation of a large evangelical body from the non-ritualistic members, while those gravitating toward the domination of the Pope go over to Rome, remains to be seen.

—Dr. J. E. Rankin, speaking in the *Independent* concerning the Andover controversy, says:—

Some of us have come to think the great mistake of modern Congregationalists is that they have set up to be a *denomination*; when they are really a *fellowship* of kindred churches. Individual churches could protect themselves against heresy. And how shall they protect themselves against a Council which undertakes the furnishing of a theological judicature which publishes and claims quasi-authority, for a creed which was never asked for that covers into this fellowship, without the consent of its members, many who do not accept evangelical views? I recall the emphatic expressions of the venerable Dr. Hopkins, at the house of his son-in-law in Washington, *that the creed was a great mistake: it was not needed.* I believe it to be worse, even the source of all our present woes. We have thus made our boundaries so broad, that we dare not send to the heathen, men whom this luxurious, easy-going period accepts as evangelical.

On this the *Christian* makes the following comment:—

This is worth consideration in connection with the present proposal for a creed. Every creed is partial and imperfect. The basis of the Evangelical Alliance excludes, by its articles on the Ordinances and Ministry, the Friend and the Plymouth Brethren, while it admits those who use the same term (*e.g.*, Baptism) in totally different senses. The Apostles' Creed might be subscribed by those who deny the existence of the devil. Neither the Thirty-Nine Articles, nor the Assembly's Catechism, nor any other human formula, is accepted to-day by all Evangelical Christians. Only in Christ can we all be one.

We are increasingly indisposed to subscription to a human formula. No man, or body of men, can be expected to construct a formula which should maintain the proportions of the faith. Gases in given proportions form air and water; in other proportions they would produce neither air nor water. The food of the soul is the Word of God, revealed to us by our Father in Heaven through his Spirit. Why should we have forced upon us man's imperfect and faulty summary instead? "Will a man leave My fields for the snow of Lebanon? Shall the living waters be exchanged for the cold waters that come from another place?"

—The united voice of the Christian public should be lifted in an emphatic protest against the publication in daily papers in India and England of the betting lists at races. Every bet of these lists is made in violation of the law of God, and man. Every better is a criminal before the law, amenable to heavy fine or rigorous imprisonment. If he escape, it is owing to the pusillinimity of those whose business it is to execute the law.

—Let our readers study this from the *Christian*:—

The following are extracts from a leading daily newspaper's critique on a play written by a lady, and recently brought out before a crowded audience (including the Prince of Wales):—

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

This is an essentially disagreeable play: its tone throughout is immoral... If one could find a redeeming point in the story it would be only a too welcome task to make the most of such a relief from the prevailing unhealthiness of the play... A thorough revision might make it a better acting play, but could not alter the deep-rooted disregard of social morality with which the whole story is impregnated.

When a professional critic uses such terms, can it be wondered at that earnest Christian men and women should look askance at the theatre?

—The Rev. Dr. J. J. S. Perowne, Dean of Peterborough, has been speaking out on the question of "Apostolic Succession," and Church Union. His utterances are clear, and indicate a catholicity of spirit not always discoverable in Anglican Bishops. Among other good things, he says:—

Until you obliterate the nature of man or make him the mere slave of a system, there must be differences. Let us gladly recognise the sacred freedom of intellectual conviction. Let us hold what we believe to be the truth, not hesitatingly, coldly, feebly, but earnestly and with all our hearts, only let us hold it in love. Large-mindedness is a Christian virtue, and thus we must acknowledge that the love of Christ and work in the name of Christ is greater than all ecclesiastical symbols. Let all who are working for Christ, even if they follow not with you, receive your hearty sympathy and co-operation. Do not keep them aloof as if they were heathen men and publicans. God, perhaps, has revealed something to them which He has not revealed to you. They may be nearer to Christ than you are, though they are Nonconformists, and you orthodox Churchmen. And whether they think with you or not, whether they worship with you or not, let your prayer for them be that sharing with you the love of a Common Father, and the grace of a Common Saviour, that they and you may be one even as the Father and the Son are one. So you shall help forward the fulfilment of this Divine prayer, and enter at last into the perfect and consummated unity of all those who, having washed their robes and made them white in the blood of the Lamb, shall hereafter join in the same worship, and the same work, in his eternal and glorious kingdom.

—Just before going to press, we hear more alarming news from Germany. Emperor William is dangerously ill. Prince Bismarck has been hastily summoned. Prince Wilhelm has been given authority to sign decrees, should the illness of the aged Emperor prove fatal. The world waits at the bedside of the illustrious invalids of Germany. God alone knows how much may hang on the issue.

—The horrors of the opium habit in China are beyond our conception. A lady writing from there says that eight out of ten in the city from which she writes are slaves to opium. With its use reason, conscience and will abandon their thrones, and bestiality rules the poor victim of the habit. It is not comforting, in the face of these facts, to reflect upon the history of its introduction into China by British might against the will of China. God will have a settlement with the nations of the earth some time. Just how his vengeance will overtake them cannot be said. It may come in desolating war, in wasting famine, in social upheavals, or in yawning earthquakes. Come it will, and even-handed justice will be meted out. God grant that this nation may know the day of her visitation, and bring forth fruits meet for repentance.

—Last Sunday was the first day of the anniversary week of the Bombay Prarthana Samaj. A leading article in the last *Subodha Patrika* bewails "the amount of indifference which is seen to prevail among the people with regard to the Samaj." Reasons are sought for this indifference, and the writer finds them in "the lack of organization" in the Samaj, and in the fact that, "with Bombay theists, religion is still more a creed of the intellect than a faith of the heart, and until it becomes by degrees more of the latter and less exclusively of the former, the theistic movement on this side of India cannot hope to propagate itself as fast as it ought to do." God has written, "He that honoureth not the Son, honoureth not the Father," and in this Divine declaration is to be found the judgment and prophecy of failure of any and all merely theistic movements. The *Mene, Mene Tekel Upharsin* is written upon every religious system that does not recognize Jesus Christ.

—The Session of the Free Church of Scotland, Bombay, in their Annual Report refer in the following terms to the visit of Rev. G. Grubb and Colonel Oldham:—"In looking back on the past year the Session desire to bear testimony to the impulse given to Christian life and work in Bombay, through the Mission conducted by Rev. G. Grubb and Colonel Oldham, in November, and to render thanks to God for the manifest blessing that attended their labours. The different Christian congregations in Bombay, and notably our Young Men's Christian Association, which is composed of members from all our churches, received an influx of fresh life, and a considerable number were led for the first time to profess their faith in Christ. We pray that the good work may go on and increase, and that this year on which we have entered may be a year of blessing to our own congregation and to every Christian agency in this great city."

—Dr. J. E. Scott writes from Brindaban of a vigorous campaign carried on by the missionaries at the great *mela* now being held at that stronghold of heathenism. Twenty-four missionaries and fifty native helpers and Bible-women are at work. Numerous enquirers are seeking the Lord. We are glad to note the large number of native helpers engaged in the work. The work of the Lord is sure to be carried far and wide from such efforts. Oh that all missionaries now on preaching-tours, or at *melas*, may be anointed with power to preach the life-giving word!

NOTICES OF BOOKS, REPORTS, etc.

The *Second Annual Report of the Seamen's Rest, Prince's Dock, Bombay*, being an account of the work of the year 1887, is just out. The successes of the year are chronicled in readable form, and many certificates from the masters and officers of ships visiting this port are inserted.

The statement of receipts for the year shows Rs. 681 as coming in from monthly subscribers, and Rs. 1,080-14 as being raised by collections on board-ships. Donations are credited with Rs. 1,093. The expenses for rent are now heavy, but the Report shows the prospect of soon occupying a commodious building now approaching completion at the corner of Frere Road and Baroda Streets. The report shows that over 250 have professed conversion. That 260 meetings have been held, and that the attendance is from 1,500 to 1,750 per month.

The very able and untiring efforts of Rev. B. Mitchell and his wife, have been signally owned of God during the year. The Report ought to stimulate all who read it to help so worthy a cause. The report may be had *gratis*, on application to Rev. B. Mitchell, the Superintendent of *The Rest*, or Rev. H. C. Stuntz, Honorary Secretary, Grant Road.

The *Harvest Field* for March is an unusually interesting number. The article on the life and character of the late Mr. Bowen is well worth preserving. An account is given of the Negapatam, Trichinopoly, and Madras District meetings of the Wesleyan Mission, from which we gather that the work moves on.

Religious Reform, Part II, on Philosophic Hinduism, being, "A statement and Examination of the Doctrines of the Upanishads, the Six Darsanas and the Bhagavad Gita," compiled from various writers, is a book which gathers into small and convenient compass the claims of Hindu philosophy, and the exposure of its weakness. It should be in the library of all students, especially of all missionaries and teachers.

Published by the C.V.E. Society, Vepery, Madras, (S. P. C. K. Press.) Price, post free, 3 annas.

The *Autobiography of Baba Padmanji*, published by the Bombay Tract and Book Society, is a valuable contribution to Marathi Christian literature. In a note to the author written in May last the Rev. Mr. Bowen says of the book, the manuscript of which he had examined, "It is well fitted to accomplish the end which the writer had in view and favourably impress thoughtful persons in this country as to the genuineness of the claims of Christianity."

The relation of his mental and spiritual struggles in accepting Christ are calculated to greatly aid any similarly circumstanced. We hope for it a large circulation among young men, and any who desire to know what Christ would do for them.

The *Report of the American Marathi Mission* for the year 1887 is well arranged and carefully printed. Any attempt to summarize the work of the year would be doomed to failure at the outset, as the Mission carries on so many departments of work. The number of communicants at the close of the year is 1,838, being a net gain of 62. There has been an increase of 12 in the number of day-schools, making the total number 111. 82 Sunday-schools number 2,656 pupils, a gain of 317 over 1886.

The successes of preaching tours is a most encouraging indication. The authorities of the Mission are building wisely.

The *Life of the Queen Empress*, compiled for Urdu readers by Mrs B H. Badley, is a neatly-printed pamphlet, containing pic-

tures of the Royal Family, and a brief account of the Life of the Queen. It may be had by addressing the compiler at Lucknow. Price, 3½ annas, post-paid. The Hindi edition will soon be published at the same price.

We acknowledge with thanks the receipt to the official G. I. P. Railway Guide and Goods Classification for March. Also the *Bombay Gazette Guide* to Indian Railways.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to The Editor, Grant Road, Bombay. *Exchanges will please note this address.*

Business communications to be sent to The Manager, Bombay Guardian, Two Tanks, Bombay.

The Bombay Guardian.

SATURDAY, MARCH 10, 1888.

THE HOLY GHOST AS THE TEACHER.

"He shall teach you all things," were strange words to fall from the lips of the greatest Teacher of history. As if the disciples needed another teacher, after having heard His matchless declarations of truth in public and private for three years! Yet the need existed. After all the teaching He had given them in miracle, parable and sermon: after the horrors of the crucifixion and the wonders of the Resurrection, they were ready to ask Him, "Wilt thou at this time restore the kingdom to Israel?" With their preformed conceptions of a temporal king and an earthly kingdom, it was hard for them to see past the material setting of the Incarnate Teacher to the spiritual nature of the kingdom He came to set up. They were daily expecting, with intense anxiety, that He who had stilled the sea and raised the dead would utter the word of power before which the hated Roman legionaries would fall as did the hosts of Sennacherib under the breath of the destroying angel. Though they had heard Jesus say, "My kingdom is not of this world," and "The kingdom of God is within you," yet they misunderstood what seem to us the plainest statements, and made all the Saviour's teaching square with their ideas. He had led them as far as He could. Human speech could not make more plain the mysteries of the Gospel. They now needed a spiritual teacher to reveal spiritual truth. As long as Christ remained with them, their materialistic conceptions would remain. Hence He says, as they grieve over His leaving them, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you, and when He, the Spirit of Truth, is come, He will lead you into all the truth." The Spirit of Him who said, "I am the . . . truth" was to undertake to teach them "all truth." How well He did this can be seen by turning to the experience of the Apostles at Pentecost. What Christ had struggled to impress upon them through weary years of effort, burst upon them like an entire revelation from heaven. The spiritual Teacher had come. He was leading them into "all the truth." Peter stands up and preaches a clear, ringing sermon on repentance and faith, and the same Spirit who opened his understanding so "took of the things of Christ and shewed them unto" the throng that listened, that soon the cry went up from pricked hearts, "Men and brethren, what shall we do?"

The Spirit who came in the "rushing mighty wind" of that epochal morning, is the Teacher abiding in the Church to-day. He was in the world before Pentecost; but as the giver of the Word, "Holy men spake as they were moved by the Holy Ghost" But Pentecost witnessed His advent in the new office of Teacher of the Word. Under His teaching the Apostles grasped the deep meaning of the Saviour's words. They saw that the spiritual kingdom was a conception infinitely grander and higher than that of any temporal pomp and power: that the rescue of a world from the hands of spiritual enemies was immeasurably above the deliverance of their nation from Roman oppression. Prophecies studied in childhood and chanted in many a temple service, suddenly disclosed profoundly spiritual significance; and the words of the Saviour took on new and wondrous meanings.

We may gather at least two helpful lessons from this history. First: The Holy Ghost is able to teach us the word of God better than Jesus could do, if He were with us in bodily presence. Hard as this may be to believe, it is the truth. For us, as well as for the disciples, "It is expedient" that Christ should not be before our natural eyes. The inexorable demands of His mediatorial office require His presence at the right hand of God. And His place as a Teacher is more than filled for us by Him whom the Father hath sent in His name. How we would have feasted on the words of Christ, could we have heard His discourse delivered to the two sorrow-stricken disciples as they walked to Emmaus, when, "beginning at Moses and the prophets He interpreted to them in all the Scriptures the things concerning himself!" How David's verse, and Isaiah's impassioned chapters must have fairly shone! with new meaning under His interpretation! One's breath comes quick at the thought of such an opening of the Scriptures. Yet, unless Jesus erred when He said, "It is expedient for you that I go away," we may learn all they learned concerning the Scriptures from the Holy Ghost. Not that He reveals any new truth. Revelation is closed. Curses are pronounced upon the addition of one jot or tittle of that Revelation. But the spiritual meanings are revealed to the student of the Word who reverently, prayerfully, and patiently waits upon the Spirit. How we should be encouraged, then, to "search the Scriptures!"

Second: The Holy Ghost teaches only through the written word. In vain will we look for His teaching spiritual truth in any other way. The only safeguard against fanaticism at this point is keeping close to the Bible. All truth essential to salvation is revealed there. The Book is closed. No problem can arise in the Christian life which may not be settled by the Word, as interpreted by this Teacher. No experience may be legitimately sought that is not distinctly taught in the Word. Let no one expect God to make him the subject of fresh revelations. But let all seek the full understanding of those glorious truths bearing upon religious attainment and obligation which are made known to men in that Word which is "able to build us up, and give us an inheritance among all them that are sanctified."

AN INTRODUCTION.

Those best acquainted with the late Mr. Bowen as a writer and editor, will appreciate the embarrassment which is felt by the one who, after much solicitation, has consented to edit *The Guardian* until permanent arrangements can be made. The place held in the hearts of the Christian public of India and England by Mr. Bowen was large and unique. He was loved as much for his known excellence of character, as for his power and versatility as a writer.

To his clear, Addison-like style was added the indescribable grace of perfect sincerity and perfect humility. The great pure soul of the man went out into his writings, giving them warmth and power. His wide reading made him ready to meet the ever-varying phases of theological thought; while the logical cast of his mind, coupled with a profound knowledge of God's word enabled him to "contend for the faith once delivered" with unusual power and success. His long service in the mission field, and the deep study he gave to the problems confronting all missionaries, qualified him to speak with authority upon the questions to be settled by the present generation of Christian workers.

Such, in brief, being the character and ability of the former Editor of the *Guardian*, who could be his successor? "For what shall the man do that cometh after the king?" And, hard as would be the task for the most able and experienced, how impossible it seems to one without experience in writing for the public eye, with the heavy burden of an exacting pastorate upon him, and with less than a year's stay in the land for whose readers he is expected to spread a weekly feast. He is reassured, however, by the thought that the readers of the paper understand the difficulties under which he labours, and by the hope that they will not cease to pray that God may so "perfect that which is lacking" in his ability to perform the work, that the usefulness of the paper may suffer as little as possible.

He can never hope to write like Mr. Bowen. It is given to few to do that. Were he to try to do so, the effort would only provoke the contempt of all readers. "Gifts differing," are bestowed upon men, and he that uses his particular gift as best he may with Divine aid,

> "Does well, acts nobly,
> Angels could no more."

Assuring *The Guardian's* numerous readers that the present Editor is serving only until a competent man can be secured, or some permanent arrangement made, he asks them to consider his difficulties, and look with charitable criticism upon the work which he would be only too glad to improve.

H. C. Stuntz.

Our Contributors.

PRAYER, WHAT IS IT?

THAT man is finite, imperfect, dependent, a creature, is a fact readily admitted by all men. Man, consequently, instinctively longs for some being higher, nobler, stronger than himself to lean upon for aid and protection. But this sense of dependence, and longing for aid, varies greatly in different men, and in the same men under different circumstances Thus, in times of prosperity and health, this sense, in most men, becomes latent, and almost inoperative; and while they even then admit the principle as being theoretically correct, it has no practical effect upon their lives. But when trial and adversity comes, the soul goes out with a great yearning for aid. But, after all, the aid is just as necessary in prosperity and in health as in adversity and trouble. This is a fact too well understood by every one to render it profitable to dwell upon it.

God is the originator, the Creator of all things that are; He is the Governor of the universe. He is "high over all" and need not say to any being or thing, "Help me, I pray thee." "I am God, and besides me there is none else, and with God all things are possible."

Here, then, we have man, the needy, the helpless, and God the all-sufficient, perfect one: the one who needs, and the one who is able to supply those needs.

It is quite pertinent at this point to enquire, "Does God supply, arbitrarily, that which He, in his infinite wisdom sees that man needs?" He who would answer this question in the affirmative must needs fly in the face of all history, all experience, all the facts in the case. Mans' wants are not all supplied; he has not all that he needs to make him happy, to satisfy the cravings of his nature. How, then, is man to obtain from God that which he needs? And I answer

"That power is prayer, which soars on high,
Through Jesus, to the throne
And moves the hand which moves the world,
To bring salvation down."

But of what does this power consist? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Thus saith the Lord," and an examination of these words, "ask, seek, knock," will answer our query.

1. It would be irrational to ask for aid from a source whence it was believed no aid could come, "They have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save." And you certainly would not ask for anything unless you had a certain measure of confidence that you would receive it; much less would you seek after something unless you believed you would find it; nor would you knock, in the sense of the word in the passage quoted, unless you believed that the door would be opened. Hence, it is evident that faith is the prime factor in prayer. And we read, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Our first definition of prayer, consequently, is, prayer is the message of faith from the soul of man to God. But faith is such a familiar word to us all, that I fear it is to many practically a "glittering generality," which conveys only a vague idea of misty belief. That faith which may be called prayer has no element of uncertainty about it; it not only believes that God will answer prayer generally speaking, but that he will answer "*my* prayer, the one *I am now* laying before him," not, *perhaps* He will answer it, but, He *will certainly* answer it; not necessarily in the way in which I expect, but *nevertheless* it *will be* answered, it *is* answered! Therefore, "Ask of God that giveth to all men liberally, and upbraideth not; and it shall be given you. But ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive *anything* of the Lord."

2. "Your Heavenly Father knoweth what things ye have need of, before ye ask him." Why, then, if we have faith in God, is it necessary to ask Him to do that which He already knows we need? "Ask" signifies that the one who petitions desires something. And all through the Scriptures we read, "whosoever will," and are taught that God helps men only when they confess their unworthiness, and *desire* His aid. "Prayer," says Hanna More, "is not eloquence, but earnestness; not the definition of helplessness, but the *feeling* of it; it is the cry of faith to the ear of Mercy." "Blessed is he that hungereth and thirsteth after righteousness." What desire, what earnestness does this express! There is true prayer, and here is the result, "ye shall be filled!" And yes, when a man really realizes his utter helplessness, when he sees destruction staring him in the face, then does he pant for God: when, by the working of the Spirit in his heart, he sees his own vileness, then does he hunger and thirst, then does he groan after the righteousness which is of God. And, that soul in an agony of earnest, consuming desire, cries out, "O wretched man that I am! who shall deliver me from the body of this death?" And then, when that soul in its feeling of utter helplessness beholds the Lamb of God, it accepts him by faith, and shouts with sweetest rapture as the thrill of the new life touches every part of his being "I thank God through Jesus Christ our Lord!" That is it! "Ye shall seek me, and find me, when ye shall search for me with your *whole heart.*" What is prayer? It is the cry of *trust* from a soul which realizes its *needs*, and *unworthiness*; and longs with all its powers for the aid, and righteousness of God!

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

E. F. F.

A MOVEMENT FOR UNION.

IT is interesting to note the tendency towards union among Christian organizations. Without going into the question of the advantages or disadvantages of having separate religious societies, we may take it for granted that at certain points in religious history, some new organizations were useful; and also that at subsequent points, some amalgamation of societies may be useful.

Just now we notice a movement which may be of special interest to our readers. It is stated that "there are to-day in India, labouring side by side, representatives of thirteen different organizations of those holding the Reformed faith with the Presbyterian polity—that is, thirteen different branches of the Presbyterian family, European and American. They number two hundred ordained ministers, foreign and native, with over five hundred native ruling elders, and many thousands of communicants."

A proposal is made by Rev. Dr. Chamberlain, an experienced missionary of the Reformed Dutch Church, to form an alliance, which would perhaps result in an organic union of the entire body of Presbyterians in India. He proposes to have four Synods, Bombay, Madras, Bengal, and North India. We have not yet learnt the entire plan, nor do we yet see how the co-operation of these various missions and churches in India will comport with the relations which these bear to their parent societies in Europe and America. Doubtless the arrangement is intended to be one of fraternity and co-operation at first, settling details of organic union, as the benefits of such union are developed in the work itself.

Dr. Chamberlain is an American, but he has wisely gone to Scotland to promote the cause. If that country, which is a kind of headquarters of Presbyterianism, takes up the question of church union in downright earnest, it is sure to succeed. "The Free Church of Scotland Monthly" says of this measure, "This most hopeful scheme was discussed at a Conference in Edinburgh, and will be laid before the various Foreign Mission Committees before May next." Whatever becomes of that proposition we are all bidden by the Master, and are inspired by His spirit to pray and labour that all believers may be one as the Father and He are one. G.

INTERNATIONAL BIBLE STUDY.

First Quarter. Lesson.

Sunday, March 18.

Matt. XXI: 33—46.

BY REV. J. E. SCOTT, Ph. D.

Subject: *The Wicked Husbandmen.*

I. INTRODUCTORY.

1. GOLDEN TEXT: "He came unto his own, and His own received Him not"

2. Parallel Narrative: Mark xii: 1—12 Luke xx: 9-18.

3. Home Readings.

M. Matt. 21: 33-46.
T. Isa. 5: 1-7.
W. Jer. 25: 1-11.
T. Acts 7: 51-60.
F. Luke 4: 23-30.
S. Acts 13: 38-45.
S. John 19: 12-22.

4. Memory Verses: 42-44 inclusive.

II. HISTORICAL.

After the turmoil and excitement of the public entry into Jerusalem and his contention

with the priests in the Temple, our Lord had need of rest. He therefore repaired to that quiet haven where he was always sure of a silent hour and loving attention—Bethany. Upon his return the following day he gave his disciples the abject lesson of the withered fig trees, displaying thereby his power and giving proof of his divinity and at the same time teaching his followers that sloth and fruitlessness cannot receive the sanction or blessing of God, but must bring upon itself his curse. Upon reaching Jerusalem he at once went to the temple and commenced to preach. The chief priests and elders of the people at once commenced to disturb and ask questions, such as every itinerant missionary is asked in the *bazaars* of India. Especially did they demand his authority and elicited such a reply from our Lord upon the subject of his divine right to promulgate his truth that they were completely silenced. Then having beaten them in argument he delivered a series of remarkable parables intended to show that the Jews in their pride and arrogance and self-seeking had hindered the truth of God and would certainly come under condemnation, and if they continned, would bring upon themselves final banishment from his presence. In the parable of the two sons he clearly showed that the Jews made many professions but performed but little, while many despised and so-called publicans and harlots would go into the kingdom of God before them. In the parable of the wicked Husbandmen, which is now before us for study, he primarily designed to teach the Jews the result of their wicked and selfish conduct. Here is "a householder" who employed "husbandmen" to train and cultivate his "vineyard." But when he sent his "servants" they beat and killed and stoned them. And when he sent his own "son" to receive the fruits of the vineyards he hoped they would reverence him, but instead of this in the coveteousness and selfishness of their hearts concerted together and caught him and cast him out and slew him. Then the Lord of the vineyard resolved, in view of the incorrigible character of the husbandmen, that he would "miserably destroy" them and give his vineyard to others who should render the fruits in their season. When the chief priests and Pharisees heard this parable they discussed its meaning and were so angry that they sought to take his life, but were restrained through fear of the multitude who looked upon him as a prophet.

III. Exegetical.

33. *A certain householder.*—A landlord who was desirous of cultivating and improving his possessions. *Planted a vineyard.*—The vineyard must be planted—only weeds grow spontaneously. In the East there are many such vineyards to-day but in our Lord's time there were many more, and nothing more fruitful or profitable than a good vineyard. *Hedged it round about.*—It was necessary to hedge the vineyard to mark it off and to protect it against thieves and cattle and wild beasts. *Built a tower.*—The tower was for the use of a watchmen who could oversee the workmen and give alarm in case of the approach of thieves or other marauders. *Let it out.*—It still remained in the possession of the householders. It was only *let* to the husbandmen. *Went into a far country.*—The husbandmen were responsible for the cultivation of the vineyard and in the absence of their Lord were in danger of falling into the mistake of thinking the whole property their own.

34. *Time of fruit.*—The object of the vineyard was to get fruit. *That they might receive the fruits.*—The householder had a perfect right to demand the products of his land and it was a violation of both the laws of justice and mercy to treat the servants as they did. The servants were in the employ of the householder as well as were the husbandmen.

36. *He sent other servants.*—The Householder was very patient and long suffering. He might have turned out the husbandmen at once. Sending the servants showed that although in "a far country" yet he was *not too far* to have forgotten his possessions. *Beating* and *killing* and *stoning* the servants showed that the husbandmen had either forgotten that the owner was still in existence and would demand a settlement or else were utterly indifferent to his rights

37. *Last of all he sent his son.*—He thought surely they will have respect for the heir — they will receive his authority — treat him with consideration in view of his kinship to their lord.

38. *Let us kill him and let us seize on his inheritance.*—Having had much practice in killing *servants* they thought nothing now of slaying the son and heir. Iniquity had grown upon them.

40. *What will he do unto those husbandmen?*—Having related the parable our Lord asked his audience this question. And they reply: "He will miserably destroy them and relet his vineyard to men who will render a proper account of this stewardship. They could not but reply these even though condemning thereby themselves.

43. *Did ye never read?*—See Psa. cxviii. 22-23, Isa. xxviii. 16.—It is said that this had a literal fulfilment in building the Temple—a stone rejected became the head of the corner. *Head of the corner.*—The most important place.

43. *The Kingdom of God shall be taken from you.*—And so it has been and so it should be. *A nation bringing forth the fruits thereof.—Fruits* is the test of good tenantship.

44. *Whosoever shall fall.*—Great carefulness is necessary; there should be no arrogant presumption. *On whomsoever it shall fall.*—In the end terrible vengeance will be meted to all transgressors.

IV. Doctrinal.

1. The Church of God is a divine institution. It is like a fruitful vineyard, planted, hedged round about and with a watch-tower. See Matt. xvi. 18.

2. God has left the propagation of his truth to the instrumentality of others. He is represented as "gone into a far country." (vs. 33). It was expected of the husbandmen that they would "render him the fruits in their seasons." (vs. 41.)

3. God is "long suffering to us ward." The householder is represented on sending again and again to the husbandmen, and finally even sending his son in hope they would render him what was due, before he visited upon them the punishment they deserved.

4. God is no respector of persons. He chose the Jews but when they rejected all offers of salvation the Gentiles became his people. God desires good fruit and he will say to any persistently wicked nation: "The kingdom of God shall be taken from you, and given to a nation bringing forth fruits." (vs. 44.)

5. Christ may be rejected now but he will triumph in the end. (vs. 42, 44.)

V. Homiletical.

1. (1) What God has done for us:
   a He has given us talents.
   b. He has secured our comfort.
   (2) What we must do for ourselves:
   a. We must take responsibility.
   b. We must cultivate.
   c. We must render fruit.
   d. We are God's husbandmen.
2. We are constantly visited:
   1. By God's servants.
   a. Providences.
   b. Word of Truth.
   c. Holy Spirit.
   d. Ministers.
   2. By God's Son:
   a. Through the Atonement.
   b. According to Promise.
   Matt. xxviii. 20.
3. Beware of worldliness. It is insidnous and gradual in its work. The husbandmen commenced with beating a servant and ended with killing the Son.
4. The lord of the Vineyard will surely come, (vs. 40). He was here, (vs. 33). He sends his servants, (vs. 34) and will come again.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Brother,—The following Resolution was adopted unanimously by a rising vote at the first Quarterly Conference, for the Conference year 1888, of the Methodist Episcopal Church, Grant Road Circuit, Bombay, held on Thursday, the 1st March, 1888, at the Church:—

"Since the last Session of the Quarterly Conference, a prince and a great man in the Israel of God has been taken from us to the Church triumphant; and this Conference desire to place on record their very deep sense of the irreparable loss sustained by the Church of Christ in India, and especially by the Methodist Church, of which he was a Minister and for some time a Presiding Elder, by the sad event of the death of our beloved leader the Rev. George Bowen, who 'fell asleep' in Jesus, on Sunday morning, the 5th February, 1888.

Our departed brother spent the last years of his life in the Grant Road District, where he was the trusted friend and adviser of those who were in need, in sickness, or distress.

His Christ-like disposition, his loving words, his deeply spiritual teaching, and expositions of the Holy Scriptures in the pulpit and in the columns of the *Bombay Guardian*, will ever remain in the memory of this generation, and his saintly life will long be held up as a pattern of what the grace of our Lord Jesus Christ and the sanctifying power of the Holy Spirit can accomplish in the human heart.

Our brother Bowen was loved and honored by all classes of the community—the rich and the poor—the Europeans and the Native Christians—and non-Christians also honored him who ever sought to honour his Saviour and Lord.

His utter unselfishness, his lowliness of mind and friendship for the poor, will be an example to us to go and do likewise. In the homes of

the rich he may sometimes have been found, but he constantly sought out the poor, and Christ's poor appropriated Brother Bowen as their friend, and in times of trouble it was to him, under Christ, that they turned for advice, help, sympathy, and comfort.

He swayed others not by self-assertiveness, but by the winningness of love—a love shed abroad in his heart by the Holy Spirit; and we knew not how large a place he held in our affections and our esteem until God took him home. Then sorrow fil ed our hearts and we felt we had lost a leader and a friend whose place no human being could fill, and in our desolation we found comfort only in the thought of our dear brother's joy in the presence of his Lord and of those he loved who had gone before him, and that the Lord Jesus himself was still in our midst

The removal of our beloved brother has been the heaviest loss sustained by the South India Conference of the Methodist Episcopal Church since its formation.

We earnestly implore God that a large measure of the Spirit of prayer and devotion which was so manifest in our brother may be bestowed upon us, and that it may please Him to grant much consolation to the surviving members of our brother's family (his sisters and brother) for whom his prayers have ascended as incense before the throne of God for more than 40 years.

Resolved: That a copy of this Resolution be communicated to the relatives of our brother the late Rev. George Bowen, with the expression of our deep heart-felt sympathy with them in the grievous loss they have suffered.

Resolved: That this Resolution be published in the *Bombay Guardian.*"

C. S.

DEAR SIR,—Satara, the capital of the Marathas, is a most interesting city and has been for several years evangelized by the American missionaries of Ahmednagar. The Native brethren employed in it have all come from the latter city, and are, except one or two, from the depressed classes. But they, nevertheless, command great respect from the people both for their intelligence and character. Some of them are so changed in their appearance and habits that it is hard to distinguish them from the Brahmans, their language being at the same time, most accurate; and some amusing anecdotes were told us about the mistakes made by the Brahmans about the origin of these brethren. The Pastor, a modest man of some 40 years of age, thought outwardly there was nothing to distinguish him from the ordinary villager, showed by his conversation and his general demeanour that he was a genuine disciple of the Lord Jesus, and every way fitted to be the leader of the small Native Christian community over which he is placed. Mr. Kassambhai, the evangelist, is a skilful reciter of *Kirtans*, and has attracted crowded audiences by his performances in towns as well as villages, and on special occasions he has preached from 9 o'clock in the evening to early morning, the crowds hanging upon his lips with unsatisfied eagerness. He is a Mahomedan by birth, but speaks Marathi with a marvellous purity of accent and idiomatic precision, and his expositions are uttered with a modesty and earnestness that make them most impressive. He has an excellent band of musicians to help him, Blind Bartimeus being the most prominent. In the evening Mr. Kassambhai honored us with a *Kirtan.* Among the songs sung in the course of the evening was the old composition of Mr. Krishnarao on the "Reformers" of the old stamp who made loud pretensions but practically did nothing. In one stanza of the poem, the hypocritical Reformers were condemned for shaving their faces on the occasion of the death of their relations, although they professed to regard idolatrous rites for the dead as "base superstition." What will our Native Christians, who shamelessly hanker after the beggarly elements of Paganism, incited thereto by certain unprincipled Prarthana-Somajists like the editor of *Culture,* say to the poem of Mr. Krishnarao? Unfortunately in these days, while we will not allow men like Mr. Grubb and Colonel Oldham to preach and pray in the churches of Dissenters, we do not object to baptize Pagans and Agnostics and employ them in our churches and missions, if thereby we may be able to swell the number of our converts and stop the mouths of the people in England who are clamorous for converts as the net result of the large funds transmitted by them for the conversion of the heathen. The Apostle Paul declares, "Come out from among [the Pagans,] and be ye separate, saith the Lord, and *touch not the unclean thing;* and I will receive you. "For what agreement hath the temple of God with idols? for ye are the temple of the living God."—ii. Cor. 6. But our modern successors of the Apostles, who, having received a certain training at Islington or some such second-rate college, fancy that they can repeal the enactments of an inspired Apostle, and allow an infidel or a Pagan to pass for a Christian with the filthy rags of heathenism upon him under the name of nationality. Away with nationality, if nationality will make one a traitor to the cause of Christ and morality and religion.

But this has been a digression. The Native Church at Satara is situated in the vegetable bazaar, and is largely attended by the non-Christian natives in the morning on Sundays. This church has been hallowed by the ministrations of such workers as the late Rev Hari Ramchandra Khisty, whose name was mentioned to us both by Christians and heathens with much respect and reverence. Indeed, in a town like Satara a highly educated native worker is most needed, particularly so as it is largely inhabited by Brahmans of intelligence and education. Mr. Bruce, the missionary there, has adopted the new policy of stationing his catechists and teachers in the heart of the towns and villages instead of the filthy Maharwada, and this arrangement will give the native brethren a position and influence. The Rev. Mr. Kassambhai introduced us to some Editors and Government officials, and we found that Agnosticism was the quagmire in which they were sunk, no doubt in most cases from poverty of thought and information. While they cited such names as Mill and Bradlaugh, not one of them showed any acquaintance with men, however eminent, of the opposite school. It would appear that though they read the *Nineteenth Century,* they do not take the trouble of perusing articles that criticise the dogmas of Agnostics and atheists. I wish we had in Western India a Babu Ramchandra Bose who could visit our principal towns and lecture to the educated people.

Nevertheless, we need not be ashamed of the results achieved by the Missionary enterprise. In the estimation of the Christian all souls are equally precious, and if the Mahars and Mangs are converted, purified and elevated by our present effort in large numbers, as in Ahmednagar, Sholapoor, and the Nizam's territories, we have much cause for thankfulness. "To the poor the Gospel is preached:" such was the case in the days of our Lord; and such shall be the case to the end of the world. But the poor,—the ignorant and the barbarous,—so influenced, shall declare to the world that the Gospel is the power of God unto salvation.

I may mention in conclusion that we were very much shocked by what we observed at Mahuli, the holiest spot in the Satara district, where thousands go to wash off their sins in the waters of the Krishna We saw a group of Brahmans listening to lascivious songs in honour of Holi. They were naked, covered with filth, and, I believe, under the influence of some intoxicating drug; and when kindly and courteously remonstrated with for the obscene songs and cries they were indulging in—in which respect they were so different from the cultivators we met last year in the valley of Dongagan, a few miles from Ahmednagar—they commenced shouting more lustily than ever in language that might have appalled the denizens of Pandemonium and throwing sand upon us. These wild proceedings culminated in a murderous assault upon one of our member, which might have terminated in something very tragic if the Kunbis and the Police Patel, also a Kunbi, had not interfered.

A. B. C.

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.) —Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Tea-meeting on Thursday evening. Spare periodicals for Reading Room and for distribution, are solicited.

WESLEYAN METHODIST CHURCH.

Rev. G. W. Clutterbuck, Pastor.

COLABA CAUSEWAY—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

BYCULLA (Adjoining Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

PAREL (Elphinstone Road)—Sabbath Services, 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

AMERICAN MISSION.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p m. American Mission High School, Byculla.

SPECIAL NOTICES.

A LECTURE will be given this evening, March 10th, 1888. at the General Assembly's Institution, Kankadevi, at 8-30 p. m. precisely, by the Rev Emeric de St. Dalmas. Subject:—"The Great Pyramid." The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

CHILDREN'S SCRIPTURE UNION.

THE next meeting of the Scripture Union will be on Saturday next, 17th inst., at 4-30 p.m., at the Lodge, Girgaum.

All children and young people are invited to come, and are requested to bring their Bibles.

JOHN M. MACDONALD,
Honorary Secretary

Epitome of News.

Saturday, March 3.

—*Times of India*: A farewell address was given to the Rev. J. Smith, of the London Mission High School, by the students and teachers on his departure home on eighteen months' furlough. The meeting, at which the presentation was made, was a great success. It was attended by a good many native gentlemen of the town. The Rev. Mr Hawker presided. Verses in Marathi and Canarese were sung by the students of the school, highly eulogizing Mr. Smith. Speeches were delivered by the boys in English, in which they spoke in praise of Mr. Smith. Speeches were also delivered by gentlemen not connected with the school, eulogizing Mr., Mrs., and Misses Smith for their enthusiasm and zeal. The address was delivered with a purse of money for the purchase of some philological and religious books to be obtained in England. Mr. Ashtaker also presented a shawl. Another address was presented by the ex-students a few days ago at the Girls' School.

—During the present week Mr. G. Siroadkar has been conducting a series of experiments on the premises near the bungalow of Sir Munguldas Nathoobhoy with an apparatus for the manufacture of gas from ordinary illuminating oils. Sir Munguldas, the Nawab Shumshool-Oomra Bahadoor, G. C. S. I., and other gentlemen have had an opportunity of witnessing the experiments in the bungalow of Sir Mungaldas and elsewhere, and all have given eulogistic testimonials to Mr. Siroadkar. Last evening the gas was made from a mixture of cocoanut and castor oils, and the result was highly satisfactory. For the illumination of large residences, workships, railway stations, or the like the apparatus shown by Mr. Siroadkar should meet with an extensive demand. No matter what kind of oil is burnt, by the complete consumption of the gas contained in it, a brighter, a steadier, and, at the same time, cheaper light is produced than would otherwise be the case. One quart bottle of oil will produce sufficient gas to supply lights of 35 candle power for five or six hours. The original outlay is small, and success is certain.

—The Government of Corea has selected three Americans to reorganise the Corean army.

—*Bombay Gazette*: All doubts regarding the fate of the European soldier who was missing after the attack upon Lieutenant Stewart's camp in the Saichal Valley have been set at rest by the discovery of his headless body near the encampment.

—*Times of India*: The enquiry into the French decorations scandals has dragged its slow length along for several months. At one time it seemed likely that the charges brought against M. Wilson would collapse and that he would go scot-free, though with smirched character. However, some fresh evidence came to light, and the net has been gradually drawn round the ex-President's son-in-law. His participation in the scandalous traffic has now been proved, and the sentence meted out to him is sharp and severe. He goes to gaol for two years, has to pay a fine of three thousand francs, and is deprived of all civil rights for a term of five years. From the Elysée to a prison cell is certainly a dramatic down-come for any man. However, there will be little sympathy anywhere for M. Wilson, for all through the miserable business he appears to have acted with incredible meanness. Our pity is rather for M. Grevy, who was dragged from his high place solely by reason of the bad repute into which the name of his son-in-law had fallen. The old ex-President kept M. Wilson with him at the Elysée on account of his fondness for his daughter, Mme. Wilson, and her children. To this amiable weakness, therefore, he owes his political effacement.

Monday, March 5.

—*Times of India*: Those who feel inclined, when dismissing a servant, to write damaging remarks across his previous characters will do well to take heed to a recent decision of Baron Huddleston and Mr Justice Manisty In the case we refer to the defendant had endorsed a laudatory character given to his servant by a former master with these words:—"This man has lived with us for five weeks, and we dismiss him for staying out all night and leaving the house open." A new trial was directed, as the judge before whom the case was originally heard had decided that the plaintiff was only entitled to recover nominal damages for the defacement, and had himself fixed these at the sum of one shilling. This, it was held, he had no right to do, as the question of the amount of damages to be awarded ought to have been left to the jury.

—Professor Ruskin has presented to the Natural History Museum a large diamond and a ruby, both remarkable for their excellence as mineral specimens, on condition that the following characteristic inscriptions shall always appear on the labels descriptive of the specimens:—"The Colenso Diamond. Presented in 1887 by John Ruskin, in honour of his friend the loyal and patiently adamantine first Bishop of Natal." "The Edwardes Ruby. Presented in 1887 by John Ruskin, in honour of the invincible soldiership and loving equity of Sir Herbert Edwardes' rule by the shores of Indus."

—Mrs. Isabella S. Clark-Keer, herself a pharmaceutical chemist, recommends pharmacy as an employment for women, and has an interesting paper on the subject in *Atalanta* for last month. Pharmacy, she considers, naturally follows the medical profession, a profession which women follow, and, in many cases, with marked success. A great opening for women pharmacists would be in India, where so many of the women doctors are now settling, and where, in consequence of the present want of women dispensers, the doctors are obliged to dispense their own medicines. There are at present ten women pharmacists on the registry of the Pharmaceutical Society, of whom four are in business, three in England, and one in Wales; of the others, some hold appointments in hospitals and dispensaries, and one or two give private lessons in pharmacy. The work is an interesting one, and one in which women might excel, neatness and exactness being great points of necessity.

—*Bombay Gazette*; Theft at the Salvation Army Quarters: James Naylor, a captain in the Salvation Army Prison Brigade, living at the army quarters, Mody Bay, Fort, has reported to the police the theft of a silver watch worth Rs. 80, Rs 3 in cash, and several small articles from his bed-room, on Friday. Radha Kisson, a released convict, who about ten days ago joined the Salvation Army, is suspected of having committed the theft. Radha Kisson has disappeared since Friday.

—*Overland Mail*: People travelling in countries infested by wolves have no longer anything to fear from those voracious quadrupeds (the Vienna correspondent of the *Daily Telegraph* says), providing they equip themselves with a tenor horn. A few days ago a gypsy musician in Hungary, going from one village to another through the snow, was followed at close quarters by a large wolf. A happy thought suddenly struck the musician, and he began to blow his instrument with all the energy of dispair. It took immediate effect; his unwelcome attendant squatted down and howled piteously, as dogs will when they hear music. The gypsy was thus able to reach his destination in safety, as the wolf's nerves were so much upset that at every blast from the horn he stopped short to collect himself.

—*Indian Witness*: The Rev. Mr. Chatterji of Hoshiarpur has returned from America and is delivering some lectures upon his impressions of that county. His views are very eulogistic to that nation and its Christianity.

—*Madras Mail*: The history of men like Malabari is strong proof of the good that is done in India by Christian missionares—through personal example and kindness, and schools—and should encourage them when their spirits droop at the small number of converts which they see.

—*Voice of India*: In noticing the career of the late Rev. G. Bowen our contemporaries recall his exemplary life, his large-heartedness, loving self-denial and self-sacrifice as typical of the old sages of India. He is eulogized for having shown to the Natives how public work was to be done, silently and without hope of reward in any shape.

Tuesday, March 6.

—*Overland Mail*: It has been estimated by Professor Kirchhoff, of Halle, that the language most spoken on the globe, for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400 millions of the human race The next language most in use, but at a very great distance behind Chinese, is Hindustani, spoken by over 100 millions. Then follow English (spoken by about 100 millions), Russian (over 70 millions), German (over 57 millions) and Spanish (over 47 millions.)

—A new industry has been created in Boston—that of the "artistic caller." A Boston lady finding herself unable to cope with her daily tale of visits, fell back upon a deputy, who went the rounds, leaving cards and making the usual inquiries. Now the custom has become quite prevalent in Boston, and most great ladies employ an "artist" to do their formal visiting for them. The artistic caller must be a young lady of elegant *mien*, good address, and social tact. Her duties are as follows:—In the morning she repairs to her employer's house, sorts the pile of visiting-cards left the day before, studies the visitors' book, and makes out her list of visits to be returned and cards to be left. Then the carriage or the modest cab comes round, and the artistic caller starts upon her polite mission.

—*Truth, in Statesman*; Child-Marriage: Much has been said for and against child-marriage on abstract grounds; will you kindly allow me to say a few words about it in actual life? Five years ago I was married to a girl five years and six months old. I had just passed the Entrance examination at the age of 19. You may blame me for making so foolish a choice, but to speak the truth I then knew nothing of the world and was prevailed upon to do so. I thought there was joy in the very fact of being married—a charm in the very word "marriage." But time rolled on, and from months it has extended to years. Full five years have now passed away and I am disillusioned, and I suppose able to see things in their true light. This long period has convinced me of the folly I have committed, the self-imposed misery that I laid up for myself by so foolish a marriage—a life embittered and turned to gall. Now, as I am advancing in education and holding the decree of Bachelor of Arts, shortly to be a Master of Arts, I am more and more convinced what a fool I have been. Reader, conceive yourself to be in my position—a man of twenty-five with mature feelings and sympathies, waiting for love from a girl who is now ten! what a suitable and congruous match! what a happy pair! what a glorious instance of conjugal relations! Draw from this protraiture of an unusually happy man, what conclusion you like about child-marriage.

—*The Rock*: At Frere Town, not long ago, one of the missionaries in the course of a Scripture lesson asked the little freed slave lads what they would most like to see when they got to heaven. One sad he would like to

look about him and admire the beautiful place; another said he would like to see the angels; a third, however, said he would first of all like to see Jesus, "because He is my Saviour and died for me, and I would go to him and thank Him."

—An English officer in Zululand married a Kaffir girl named Seepoo, according to the rites of her tribe, which consisted in sending the heads of a sheep, buck, ox, and cow to the mother of the bride. The officer was killed, a child being born ten days after his death. Seepoo on behalf of the child, claimed property in England belonging to her husband. This led to a lawsuit, and on Wednesday the judge declared against the marriage, which he said was not valid.

—Replying to a vote of sympathy and approval passed by the General Committee of the Wesleyan Reform Union, Mr. Spurgeon says: "It is not a matter of small importance which has made me seem a man of strife. Had the questions been forms of ceremony, or methods of Church order, I would have been content to leave it alone. But when the war is for the authority of Scripture, the great doctrines of ruin and redemption, and the finality of the judgment of our Lord, I could no longer be quiet. Brethren, I am jealous for the old Evangelical faith, even as you are. I may on this account speak too sternly; but I cannot help it. I was never able to speak sponges, and against the enemies of truth my words seem necessarily to be as sharp swords."

—*Times of India*: Musa Jan, son of Yakoob Khan, has left Baghdad for India, and will join his father at Dehra.

—The following memorandum has been issued by the Local Government:—"With reference to Government Memorandum, No. 2526, dated 26th August, 1887, Mr. Maneckjee Jamsetjee Chandana and others are informed that, as it appears from the letter of the Managing Director, Bombay Tramway Company, Limited, that the only feasible way of increasing the space provided would be for the company to charge greatly increased fares, and as his Excellency the Governor in Council is of opinion that such a step would not meet the wishes of the large majority of passengers by these cars, his Excellency in Council is unable to comply with their request."

Wednesday, March 7.

—*Bombay Gazette*: The net value of gold imported to this country from the beginning of the official year to the end of January was Rs. 2,66,08,417, and that of silver imported was Rs. 7,00,08,374, making the total net imports of the precious metals Rs. 9,66,16,791. The assay value of coins and bullion received in the Indian Mints during the same period was Rs. 9,19,06,637, and of the same coined and examined Rs. 9,19,02,780.

—The Unionists, writes a London correspondent say that Lord Dufferin will be a great accession to their ranks. He is opposed, so at least it is said, to Mr. Gladstone's policy, but there is no recorded public utterance of the Governor-General of India to confirm this view. He is an Irish landowner and an Ulster Liberal, and it is therefore quite probable that he leans to Unionist opinions.

—Pondicherry is in a state of great excitement about the mysterious falling of brickbats in a house near Government House. Most local officials have made investigations, but so far have failed to account for the unaccountable phenomenon which has disturbed the city for five days.

—A two days' sale of work, the proceeds of which are intended to be used in the establishment of a home for child-widows at Poona, has been held on the premises of the Young Men's Christian Association, Peter Street, Manchester. Mrs. Moorhouse, the wife of the Bishop of Manchester, opened the sale, and delivered an address, in which the claims of the child-widows were advocated.

—*Word and Work*: Paster Chiniquy states that over 200 Rome Catholics have left the Church of Rome during the past year in places where he has been labouring—amongst these are two priests.

—An American missionary has, it is stated, been appointed preceptor to the sons of Li Hung Chang, the Chinese Viceroy.

—*Bombay Gazette*: The Canadian Mission College, Indore, has been affiliated to the Calcutta University up to the F A Standard.

—*Times of India*: A rather unusual application was made before Mr. Crawley-Boevey, at the Fort Police Court, yesterday morning, by one of the European members of the local detachment of the Salvation Army. Applicant, on being asked by his worship whether he desired to make any application, said he had the honour to request his worship to assist the officers of the "Army" in rescuing those persons who were charged before that court with the offence of being drunk and disorderly. He (applicant) said that he was aware from experience that there were many such individuals, both male and female, who were habitual drunkards and merely wanted a helping hand to make them give up their drunken habits. They had proved in other countries that such rescue work could be done by the Salvation Army with God's help, and they believed it could be done as successfully in Bombay as elsewhere, and that was his reason for applying to his worship.

His Worship desired to know whether the applicant wished him to act according to the law of the land or the law of the Salvation Army.

The Applicant said it was purely his desire that his worship should be guided by the law of the land.

His Worship said that anything the "Army" wished to do for the class of people referred to they could do after the prisoners had left the court. As far as he could see, he did not think the Salvation Army could do anything for such persons until they had left the precincts of the court.

Applicant pointed out to his worship that the discretionary powers of a magistrate were so large that he could deal with such cases as he liked. In Australia, applicant said one of their "Colonels," "Colonel" Barker, was frequently sent for by the colonial magistrates, and if their worships found that the "Army" were willing to reclaim the prisoners the offenders were discharged.

Mr. Crawley-Boevey, informed the applicant that he might take it that he sympathised with the application and would endeavour to assist them to the best of his ability, while at the same time he told the applicant that in all ordinary cases the offenders were not severely punished. In some cases they were merely warned and discharged, and in others a nominal fine was inflicted, and in cases where that small sum could not be paid, the offenders were sentenced to undergo a light term of imprisonment. As far as he could see, the Salvation Army would have no difficulty in rescuing such persons as they thought were habitual drunkards when they had completed whatever term of imprisonment they were sentenced to. That was all he thought he could do in this matter; but if it was pointed out to him that he could further assist the applicant, he should be happy to do what lay in his power.

The Applicant, having thanked his worship for his expression of sympathy with the work of the "Army," and for his promised assistance, left the court.

—The distribution of prizes to the successful boys and girls of the Cathedral High School took place yesterday at the Town Hall, the Hon. J. B. Richey, C. S. I., presiding. There was a large and influential gathering of European ladies and gentleman, among those present being the Right Reverend the Bishop of Bombay, the Hon. Mr. Justice Bayley, Mr. R. S. Brown, Father Page, and the Rev. Dr. Evans. The Rev. A. Goldwyer Lewis read the report of the school. The little boys and girls of the school then went through a programme of kindergarten songs and games under Miss Franklin. The prizes having been distributed, Mr. Richey delivered an address. The Bishop thanked Mr. Richey for presiding in a neat little speech.

Thursday, March 8.

—*Fire and Hammer*: The Church of England Zenana Society is the most enterprising society of its kind, probably in the world. It has 88 missionaries, with 445 Bible women and other agents locally engaged; four normal schools with 123 pupils, and 133 other schools, with 5,411 scholars. Last year 2,364 zenanas were regularly visited. Financially it received 19,497 rupees in Government grants, 7,916 rupees in fees, and 18,953 rupees locally subscribed. Its home receipts during the year amounted to $118,185.

—*Indian Christian Herald*: America leads! Mrs. Ada M. Ritten Vender, "a barrister," has just been nominated by the Nebraska Prohibition Convention as their candidate for the office of District Judge. The Clerk of the Peace in a certain New Hampshire Court belongs to the fairer sex. One of the Lake Champlain steamers is piloted by a Lady. Argonia, in Kansas, has a female Mayor (query, would her husband take the title of mayoress?). But imagine what Syracuse, in the same State, must be like, with an entirely female Municipal Council!

—*Bombay Catholic Examiner*: The General Assembly of the Presbyterian Church in the United States—a Church which in America has a high reputation for orthodoxy—in 1886 sent to the various presbyteries the following overture:—"Shall Chap. xxiv. section 14 of the Confession of Faith be amended by striking out the last period therefore, namely, 'The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman any of her husband's kindred nearer in blood than of her own.'" To this inquiry 156 presbyteries voted Aye and 11 No. The General Assembly has accordingly enacted that the said period be stricken out of the Confession; and by the declaration of the Moderator this section, which prohibited marriage with a deceased wife's sister, ceases to be a part of the standards of the Church.

—*Times of India*: A Darjeeling telegram states that two thousand Tibetan soldiers are reported to be marching for Chumbi and Lingtu. Traders, arriving from the other side of the frontier, state that the Lingtu garrison have blocked the road and refuse admittance, fearing spies. They state also that the road is being put in a state of defence, and traps and other defences laid along it.

—The P. and O. steamer *Pekin*, with the English mails, left Aden, on Tuesday, at 5 p. m.

—*Bombay Gazette*: His Excellency the Commander-in-Chief (Sir F. Roberts) made a speech on temperance at a concert and meeting at the Royal Artillery Theatre, Meerut, on Saturday. Sir Frederick Roberts praised temperance in everything, and pointed out its many advantages, stating the cause had done much good for the army. Crime had decreased, and several were the blessings that had followed in its wake. The good was spreading rapidly, and he hoped some day he would command an army of temperance men. Mr. Gregson had done excellent work, and Mr. Beatty was following well in his footsteps, and was, at this moment interviewing all temperance societies and regiments in India, and would place before the Government the results of his labours, which would help the Government in its new scheme of doing away with the canteen, and replacing it by a large room where all the men, abstainers or not, could get mild refreshments, and all could have social intercourse with each other. Our chaplains should help the cause,

for an intermixture of religion would give a healthful impetus. Bad language was another great evil that had to be contended with, as it did no good and set a bad example to the younger hands. Sir Frederick exhorted all hands to suppress bad language and advance the cause of temperance in every way possible.

Friday, March 9.

—*Dnyanodaya*: In ten months of last year 454,699 immigrants entered the United States, against 333,824 in the same months of the previous year. What a marvel such voluntary movements of population would appear, if they could be understood by the Hindu mind which counts crossing the ocean as death or sometimes worse than death!

—Canon Tristram has recently classified the fishes to be found in the Sea of Galilee, and has announced a strange discovery. He says that these fishes do not belong to the Mediterranean system, but belong to the fish system of the great inland lakes of Africa—Tanganyika, Nyassa, and the neighbouring waters. The Canon draws the inference that untold ages ago the Jordan valley was filled by a lake which was joined to the Red Sea, then a fresh water lake, and which in turn was in direct communication with the great lake system of Central Africa.

—*Fire and Hammer*: The General Missionary Committee of the Methodist Church has apportioned the appropriation of the mission fund as follows: Africa, $16,000; South America, $58,500; China, $118,857; Germany, $35,060; Switzerland, $11,400; Scandinavia, $54,472; North India, $52,000; South India, $24,000; Bulgaria and Turkey, $21,504.

—License to solemnize marriage under the provisions of the Indian Christian Marriage Act, No. XV of 1872, has been granted to the Ministers of the Methodist Episcopal Church named below:—Rev J. E. Robinson, Rev H C. Stuntz, Rev. E F. Frease, and Rev. C. E. Delamater.

—*Bombay Gazette*: The Chief Commissioner has commanded the resignation of a Police Inspector Murray for having ordered the flogging of two Burmese women near Meiktila, who had arms concealed. He said an officer that could order women to be flogged was unfit to serve the British Government.

Selections.

"LIVING STONES."

How shall the true Church be built up? This question has been the center of a perpetual controversy since the day of departure from the genuineness and simplicity of the apostolic ecclesiasticism, when men began to substitute form and externalism for the essential spirituality of Christ's kingdom. It is indeed a question which never would have arisen if good men had not forgotten that the "spiritual house" which is built up "for a holy priesthood, acceptable to God by Jesus Christ," is built of "living stones." The difference between the essential and the non-essential in the Church of Christ, even though the latter be venerable for age and be emphasized by tradition and theory, is the difference between the lifeless and the living. Peter would not easily forget this difference. Pentecost with its heavenly baptism, the three thousand converted in a day under his inspired preaching, the daily addition to "the church" of such as were being saved, the heavenly vision that swept the lingering prejudice from his mind and convinced him that the Church was as broad as God's impartial "gift of the Holy Ghost,"—all these would linger in his mind as flaming revelations of the truth that the true Church is a spiritual structure built of life materials. His phraseology would be inexplicable but for his story and experience. But he saw clearly the nature of his own building: his mind ran back over the course of his own ministry, distinguished by the manifestations of divine power, to the hour when he apprehended Jesus as "the Christ, the Son of the living God," and heard the Master say in reply: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it" In the presence of such a memory, with the record of his own ministry constantly illustrating the sublime truth which that memory set always before him, how could he forget the relation between Christ and the true believer in the structure and building up of the Church? His very name, by the memorable words of the Master, had been made a constant reminder of that relation. In his apprehension of the truth in Christ he was *Petros* of the *Petra*, stone of the rock on which the Church should be builded. And now as he calls the attention of his brethren to the elementary principles of Christian experience and fellowship, instantly the figure of the "living stone, disallowed indeed of men but chosen of God," occurs to his mind, and he sees the whole Church built up of "living stones," a "spiritual house" fitted for "a holy priesthood to offer up spiritual sacrifices." It is not strange that Peter's conception of the true Church should take the form of such a figure.

The "living stones" constitute the true Church. On the other hand the theory which places the essential elements of the Church in its outward organization and in its structural development is schismatic in its nature and in its results. It is necessarily proscriptive, by force of conditions which the apostolic idea of the Church does not demand. It is conceded that every Church should be able to justify its separate denominational existence by reference to the leadings of Providence; for such justification is called for by that faith which accepts the promise of Christ's continued presence and leadership; but to deny church fellowship to any class of believers who are "living stones" in the "spiritual house" is in itself a formal outward separation from the real household of faith. The believer who can say with Peter—with the assurance which comes with a revelation from the Father—"Thou art the Christ, the Son of the living God," may be confident that he belongs to that Church against which the gates of Hell shall not prevail. But without such assurance, without the life which indicates our vital connection with the living Rock on which the Church is built, what are we? Dead material, mere rubbish. In the present grand building of the spiritual temple what is our part? Do we take our place in the living structure? Are our life, our power, our activity, our influence, a part thereof? Coming to Christ and partaking of his life, do we reflect his spirit and enter at once into the fulfilment of his grand design? Is the spiritual temple a little broader and a little grander because our life and faith and energy are builded into it? What a grand "spiritual house" the "living stones" have made! Some of them bear the inscription of illustrious names—the Apostles, the Fathers, the martyrs, the reformers, the great preachers and great revivalists—a long list of worthies. We are ready to ask, What would the "house" have been without them? But thousands of humble, faithful believers, with names that have been vanished with their breath, have added to the grandeur and beauty of its proportions. No creed, no forms or symbols, no walls of externalism, however high, can exclude from the Church the "living stones" with which God is building His "spiritual house," the temple of the holy priesthood, acceptable to Him by Christ Jesus.

Christ's kingdom is known by its fruits. Who contributes thereto? There have been workers. Men have given of their substance, their time and their energies to sustain and strengthen the organization of the Church, to extend its operation and to add to its facilities. But who have really contributed to its power and efficiency in the world? Who by their preaching or by the spirit and example of their lives have brought home the truth to the consciences and hearts of men? Who have been the ministers of life to the dead? Whose influence has been felt as a reproving, saving influence among men? The question scarcely needs an answer. The power which has saved men has been generated by the Spirit of God in the lives of His children. They are the "living stones" of the living Church.—(*Northern Christian Advocate.*)

TELEGRAPHIC NEWS.

London, March 2nd: Colonel Edward Stirling Rivett-Carnac, late of the 11th (Prince Albert's Own) Hussars, is dead In the House of Commons last night, Sir John Gorst, replying to a question, said the plans of the Graving Dock which it was proposed to construct at Bombay has been submitted to the Admiralty, and that the estimates for the cost of the work were in course of preparation.—Sir Charles Russell, Member for South Hackney, moved that an enquiry should be held to ascertain the rights of the Executive to interfere with public meetings.—Mr. H. Mathews, Q. C., Secretary of State for the Home Department, replied that the necessity for affording a protection to property and for upholding law and order demanded the closing of Trafalgar Square.—He stated that he regarded the motion as carrying a vote of censure on his conduct.—The debate was adjourned.

Vienna, 2nd: The Delegations will be asked to sanction an extra military grant of one hundred million florins to be applied to the purposes of the army.

London, 3rd: In the House of Lord's last night, Lord Elphinstone, on behalf of the Admiralty, said that an ironclad would not be sent to the East India Station, because a vessel that was copper-covered would be better suited to the requirements of the station.—Lord Cross, Secretary of State for India, agreed that there was an absolute necessity for a Graving Dock at Bombay, and said that the negotiations between the Admiralty and the India Office were now drawing to a close, with, he believed, a satisfactory conclusion.—In the House of Commons, Sir James Fergusson said he was informed that certain Hindoo merchants had commenced opening out a trade with the Soudan from the Red Sea ports and that a trial caravan was about to start for Berber.—Sir Charles Russell's motion to enquire into the rights of the Executive with regard to public meetings was rejected by a majority of 92 votes. An amendment, proposed by Mr. Bradlaugh, that enquiry should be made into the conduct of the police in connection with the rioting, was also rejected by 115 votes.

St. Petersburg, 4th: It is not expected that the proposals made by Russia regarding Bulgaria will have any practical result.—Russian military circles are greatly irritated at the attitude assumed in the matter by the other Powers.—Large stores of provisions are being laid in at Warsaw.—The rumoured Conference of the Powers to discuss the Bulgarian question is contradicted.

Rome, 4th: His Holiness the Pope yesterday made a speech at the Sacred College of Cardinals, in which he declared that his position was unbearable.

Cairo, 4th: A large body of Dervishes attacked Suakin to-day. After four hours' hard fighting they retreated, leaving a hundred of their number on the field. Our loss was Colonel Tapp and five men killed, and fourteen wounded.—H. M. S. *Dolphin* and *Albacore* are still throwing shells at the main body.

London, 5th: Mr. Joseph Chamberlain is now on his way back from America.—Admiral the Right Hon'ble Sir Astley Cooper Key, G.C.B and F.R.S., aged 67, and Charles Cecil John Manners, sixth Duke of Rutland, aged 73, are dead.—The Indian Army Reorganization Scheme, so far as regards the Indian Commands, is settled. The Mhow Division will not be reduced, and will remain unchanged.

San Remo, 5th: The daily bulletins issued regarding the state of the Crown Prince's health state that his Royal Highness sleeps fairly well, and the cough is less troublesome, nevertheless the anxiety felt for his recovery is not at all lessened —Prince Wilhelm has left San Remo.

Berlin, 5th: The Emperor William is suffering from a fresh cold, and sleeps badly.

London, 6th: The Budget will be presented to the House on the 15th instant. It is expected that the Chancellor of the Exchequer will be in a position to announce a surplus of over three millions.—The Naval Estimates alone include the sum of three millions appropriated for the construction of new ships.—Lord Cross laid the report of the Public Service Commission before the House to-day.—Count Herbert Bismarck has arrived in London and will have an interview with Lord Salisbury to-morrow when he will endeavour to induce England to favourably consider the Russian proposal regarding Bulgaria.

Constantinople, 6th: The Porte has sent a notification to Prince Ferdinand that his presence in Bulgaria as Ruler of the country is illegal

Berlin, 6th: Prince Wilhelm has been empowered to sign decrees in case of need.—The Bulletin regarding the health of the Crown Prince published here denies that any difference of opinion exists among the doctors watching the case, and maintains that the condition of his Royal Highness is much improved.

London, 7th: Mr. Wilfrid Blunt has been released from confinement.—Mr. James Gilhooly, having been sentenced to two months' imprisonment was released on appeal, but was almost immediately re-arrested for committing an assault on the police. He was however admitted to bail.—Sir H. Drummond-Wolff starts to-day for Teheran to take up his duties as British Minister there.—No final decision has been arrived at regarding the restoration of Belgaum to Bombay as a First Class Station Command; but Belgaum will probably be the head-quarters of the new Northern District, Madras.—A collection of the late General Gordon's letters to his sister has been published.—The volume also contains a letter from her Majesty the Queen to Miss Gordon, in which she tells her how deeply grieved she was that, in spite of her (the Queen's) constant urgings, the promises of support made to the General by those who asked him to go to Khartoum were not kept, and that she keenly felt the stain left on England's honour by the fate of her gallant brother.

Berlin, 7th: The Emperor of Germany is alarmingly ill.—Prince Bismarck has been summoned to the palace.—The Emperor William is slightly better, though very weak.—He has been able to take a little nourishment.

San Remo, 7th: H. R. H. the Crown Prince will return to Germany immediately.

London, 8th: The Emperor of Germany is believed to be in a critical condition, and in Berlin the most extreme anxiety prevails, for it is simply impossible to predict the result of a fatal termination to the Emperor's illness. In the meanwhile the intense severity of the winter prevents any immediate action on the part of Russia.—There has been a sharp fall here to-day in all stocks except Consols. At Berlin, Russian stocks are being very largely sold.—The Right Hon. Mr. G. J. Goschen, Chancellor of the Exchequer, will introduce a motion on Friday, for the conversion of Consols into 2½ per cent. stock.

PASSENGERS ARRIVED

Per. P. and O. Co.'s Str. *Siam*:

From London.—Mr Barrow Capt Russell Mr Mellis and infant Miss Felix Jones Mr Plunkett Dr Framjee.

From Naples.—Mr and Mrs Mann.

From Brindisi.—Mr Underwood Mr Hastings D'Oyley Col Rolland Mr Wuton Mr Plieninger Mr Perkins Two Misses Perkins and child Mr Norton Mr Wedderburn Mr Daniell Mr E Niel Mr J Bruning.

From Aden.—Mr Kirkman.

PASSENGERS SAILED

Per. P. and O. Co.'s Str. *Ballaarat*:

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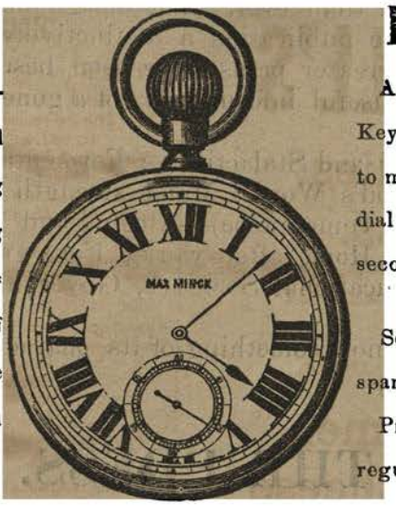

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(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest pirce (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

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Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.

ASIATIC SOCIETY (MUMBAI)